

Kitaabul **TAHAARAH**

(The Book of Purification and Purity)



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**"VERILY, ALLAH LOVES THOSE WHO PURIFY
(THEMSELVES)"
(QUR'AAN)**

KITAABUT TAHAARAH

**(THE BOOK OF PURIFICATION
AND PURITY)
(HANAFI)**

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PREFACE TO SECONDEDITION, FIRST IMPRESSION

Stocks of the first Edition, first Impression, of Kitaabut-Tahaarah became exhausted within five years of its publication, and, in view of the continuing world-wide demand, it became necessary for us to undertake the task of embarking on a re-print. Towards this end we initiated efforts during Ramadaan 1407 (May 1987) and the Second Impression was published. Stocks of this Second Impression lasted until early 1993, and the continuing demand necessitated publication of a new edition, which, Alhamdulillah, is now in your hands. This (present) edition is substantially the same as the previous one, save for the addition of new material and a change in the cover photograph.

In the Introduction to the First edition, the hope was expressed that other booklets in this series would be published, but due to financial and manpower constraints, only "Kitaabul-Imaan" and "Kitaabus-Saum" have thus far seen the light of day. It is still our heartfelt desire to make available to the Muslim public the other titles mentioned in the Introduction, and, for the success of these ventures, we urge our brothers and sisters the world-over to bear with us and to supplicate to Allah-Ta'aala. Their patience will, at least to some extent, be rewarded in due course of time. Insha-Allah.

MILLAT BOOK CENTRE

34-A, MOUNT KAILASH, NEW DELHI-110065 (INDIA)

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Introduction

KITAABUT TAHAARAH (the Book of Purification and Purity) is the second in the series of books on Fiqh which we contemplate to publish, Insha'Allah. The first in the series was KITAABUS SALAAT (the Book of Salaat). Insha'Allah, the third in the series will be Kitaabul Imaan (the Book of Faith); the fourth will be Kitaabus Saum (the Book of Fasting); the fifth, Kitaabuz Zakaat (the Book of Zakaat); the sixth, Kitaabul Hajj (the Book of Hajj). This will be followed by Kitaabun Nikah (the Book of Marriage), Kitaabut Talaq (the Book of Divorce), and the many other Books on Fiqhi subjects such as trade, commerce, waqf, oaths, sacrifice, zabah, inheritance, etc.

The task of accomplishing this goal is long and arduous. Nevertheless, a sincere niyyat is made in this direction. If Allah Ta'aala Wills success for us, then Insha'Allah, we shall achieve our goal. In the achievement of our aim we require the Duaas of as many people as possible. Who knows whose Duaa will be efficacious in the attainment of the goal we have set?

The niyyat is to obtain the Pleasure of Allah Ta'aala by serving the "ilmi" (concerning Islamic knowledge) needs and requisites of the Muslim community. We, therefore, request all Muslims to remember the authors, publishers and all those rendering assistance in the preparation of this series of Shar'i books in their moments of Duaa. Do supplicate that Allah Ta'aala maintain the sincerity of our niyyat and grant us the resolution and the means to remain

engaged in the activity of His Deen unto our very last breath of this ephemeral existence and temporary station in the sojourn back unto Allah Ta'aala from whence we have hailed.

Success and final victory is not necessarily in the fulfilment or realisation of the goal and aim we set for ourselves. Allah Ta'aala, in His Infinite Wisdom, will decide how much of our aim and effort should be manifested for utilisation by the Muslim public. Success does not mean accomplishment of man-set goals. Success means the ending of our life in the service and work of Allah Ta'aala.

Was-salaam,
The authors.

1st Jamad-ul-Akhir 1401
6th April 1981

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ

"Verily, Allah loves those who purify themselves."
(QUR'AAN).

الطُّهُورُ شَطْرُ الْإِيمَانِ

"Purity is half the Imaan."
(RASULULLAH ﷺ).

Islam has emphasised the importance and the significance of *purity* and *purification*. Purification — that is purification of body, garments, home and heart is commanded by the Shariah as a compulsory duty. Its importance is to be gauged from Allah's declaration of love for those who purify themselves —

"Verily Allah loves those who purify themselves."

The tremendous significance of purity (Tahaarat) is borne out by Rasoolullah's ﷺ assertion that half of Imaan consists of purity.

Tahaarat is conditional for many forms of Ibaadat, i.e. the Ibaadat without the necessary Tahaarat will not be valid. It is precisely for this reason that all Books of Fiqh commence with "Kitaab-ut-Tahaarah" or "The Book of Purity."

Kitaab-ut-Tahaarah deals with various forms of purification, e.g. Wudhu, Ghusl, Masah Alal Khuf-fain, Tayammum, well-purification, etc. Each will be dealt with separately and in detail, Insha'Allah.

WUDHU

There are two states of impurities which concern the human being. These are:

(1) Janaabat. (2) Hadath.

(1) Janaabat, also known as "hadathe akbar" (greater impurity), is the condition of impurity which makes "Ghusl" (Bath) compulsory.

(Janaabat will be explained in the section dealing with "Ghusl").

(2) Hadath, also known as "hadathe asghar" (lesser impurity), is the condition of impurity effected by the following acts:

(a) Answering the call of nature.

(b) Emergence of matter, worms, etc., from the front and hind private parts.

(c) Passing wind from the hind private part.

(N.B.: The emission of wind from the front private part — as sometimes happens in certain types of sickness — does not occasion hadathe asghar).

(d) Flowing of blood from any part of the body.

(e) Flowing of pus from any part of the body.

(f) Vomiting a mouthful.

(g) Sleeping while lying down or while leaning against some object.

(h) Unconsciousness.

(i) Audible laughter during Salaat other than Janaazah Salaat.

NOTE: Acts (a) to (i) mentioned above are factors which nullify Wudhu.

AHKAAM OF HADATHE ASGHAR

(1) It is Makrooh Tahrimi: to touch the Qur'aan Shareef or even the empty spaces of the pages of the Qur'aan Shareef while in the condition of "hadathe asghar."

If a verse of the Qur'aan Shareef is written on a page or in a book, it will be permissible to touch the book or page, but not the verse.

- (2) "Na-baaligh" or minor children may touch the Qur'aan Shareef without Wudhu.
- (3) It is not permissible to perform Salaat in the condition of "hadathe asghar."
- (4) Although not permissible to touch the Qur'aan Shareef, it is permissible to recite it in the condition of "hadathe asghar."

THE FARDH ACTS OF WUDHU

The Wudhu has *four* Fardh acts. If any one of these four Fardh acts is omitted or rendered incompletely, the Wudhu will be null.

The following are the *four* Fardh acts of Wudhu :

- (1) Washing the face from ear to ear and from forehead to below the chin once.
- (2) Washing both hands and arms including the elbows once.
- (3) Making Masah (i.e. wiping with the moist hands) of one quarter of the head once.
- (4) Washing both feet, including the ankles, once.

These four acts are known as the FARAA-IDH OF WUDHU.

THE SUNNAT ACTS OF WUDHU

Certain acts of Wudhu are classified as Sunnat. It is necessary to execute all the Sunnat factors of Wudhu. The full Sawaab (Reward) and significance of Wudhu depends upon the proper discharge of the Sunnat acts. If the Sunnat acts are omitted the Sawaab will be lost although the Wudhu will be valid. Deliberate and continuous neglect of the Sunnat factors will be sinful.

The following are the Sunnat acts of Wudhu :

- (1) Niyyat for Wudhu.
- (2) Tasmiyah, i.e. reciting

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(BISMILLA-HIR RAHMANIR-RAHIM).

In the Name of Allah, the Beneficent, the Merciful.

- (3) Washing both hands as far as the wrists thrice.
- (4) Rinsing the mouth thrice.
- (5) Applying water into the nostrils thrice.
- (6) Using a Miswaak.
- (7) Making Masah* of the whole head.
- (8) Washing every part thrice.
- (9) Masah* of the ears.
- (10) Khilaal* of the fingers, toes and beard.
- (11) Observing Tarteeb, i.e. to observe the order of washing the various parts as will be shown in the "Method of Wudhu."
- (12) Washing the various parts in quick succession, i.e. washing the next part before the previous part dries.

THE MUSTAHAB FACTORS OF WUDHU

Certain acts of Wudhu are described as Mustahab. Discharging of the Mustahab acts increases the significance and Sawaab of the Wudhu. It is therefore necessary to render all the Mustahab factors of Wudhu.

The following acts are Mustahab in Wudhu:

- (1) Facing the Qiblah.
- (2) Sitting while making Wudhu.

*EXPLANATORY NOTES:

(a) *Masah* is the act of wiping with the moist hands.

(b) *Khilaal* is:

- (i) The act of interlacing the fingers of one hand with those of the other and then drawing them out;
- (ii) Passing the fingers through the beard;
- (iii) Passing a finger in between the toes.

- (3) Masah of the nape (i.e. the back of the neck).
- (4) Commencing to wash from the right side.

THE MAKROOH FACTORS OF WUDHU

- (1) Performing Wudhu at a place which is dirty.
- (2) Indulging in worldly talks while engaged in Wudhu.
- (3) Performing Wudhu in a manner which is contrary to Sunnat.
- (4) Using the right hand when cleaning the nose.
- (5) To use water excessively, i.e. more than what is necessary.
- (6) Striking water against the face, giving rise to splashing.
- (7) Unnecessarily taking assistance from another person, i.e. another person pouring water for the one who is performing Wudhu.

THE METHOD OF WUDHU

N.B.: The person making Wudhu will be referred to as *mutawad-dhi*.

The *mutawad-dhi* should endeavour to face the qiblah while making Wudhu. It is best to sit on a raised or high place when making Wudhu in order to be out of reach of water splashing. It is far nobler and meritorious to make Wudhu by pouring water from some container, e.g. a jug. Use of a tap in Wudhu entails great waste of water, and Rasoolullah ﷺ has warned against wasting water even at the river bank.

Making niyyat (intention) of Wudhu, recite

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(BISMILLA-HIR RAHMANIR-RAHIM).

In the Name of Allah, the Beneficent, the Merciful.

First of all, wash both hands as far as the wrists, thrice, beginning with the right hand.

Thereafter rinse the mouth thrice and use a Miswaak. In the absence of a Miswaak use a coarse cloth to clean the

teeth. Remember that a toothbrush is not an adequate substitute for a Miswaak. However, since the use of a cloth is in the Sunnah when a Miswaak is not available, it (cloth) could be regarded as an adequate substitute. If the toothbrush is made of bristles (pig's hairs), its use will be haraam.

If one is not fasting then gargle as well. Thereafter apply water thrice into the nostrils with the right hand and clean the nose with the little finger of the left hand. If the mutawad-dhi is fasting, water should not be drawn higher than the soft or fleshy part of the nostrils.

Wash then the entire face thrice. The limits of the face for Wudhu purpose is from the limits of the hair at the forehead until below the chin, and from ear to ear. Water must reach below the eyebrows as well. This is followed by making khilaal* of the beard.

The right hand, including the arm and elbow, should then be washed thrice. Then wash the left hand in exactly the same manner.

This is followed by making masah* of the whole head; masah* of the ears; masah* of the nape (i.e. back of the neck); and khilaal* of the fingers of both hands.

Thereafter wash the right foot, including the ankles, thrice; then wash the left foot in the same way. Make khilaal* of the toes.

The perfect Wudhu requires that all the Sunnat duaa be recited at the appropriate times during Wudhu and after Wudhu.

*See explanatory notes for description of masah and khilaal on Page 10.

HOW TO MAKE MASAH OF THE HEAD, EARS AND NAPE

Masah of the Head

Masah of the head, ears and nape during Wudhu is made with the moist hands.

Masah of the head will start by placing the fingers — three fingers of each hand, i.e. the three fingers from the little finger — at the front of the head immediately above the forehead. The thumbs and forefingers will be held

separated from the head. The rest of the palms (i.e. besides these six fingers) will be held away from the head.

Now draw these six fingers backward in a straight line over the head until the back of the neck is reached.

Now close the palms onto the head at the back where the finger-masah stopped. Draw the palms forward to the front of the head. In drawing the palms forward, do not let the six fingers (previously used) touch the head. The Masah of the head is now complete.

Masah of the Ears

Immediately after completing the Masah of the head make Masah of the interior of the ears with the forefingers.

Place the forefingers at the entrance of the ear-holes and rotate over the whole interior area of the ear.

With the thumbs make the Masah of the external surface of the ears by passing the thumbs over the back of the ears, starting from the bottom, i.e. the back of the ear-lobes. The Masah of the ears is now complete.

Masah of the Nape

Immediately after completing the Masah of the ears, Masah of the nape has to be made (i.e. Masah of only the back of the neck is made).

Use the back of the six fingers (i.e. the six fingers used when starting the Masah of the head) for making Masah of the back of the neck.

First pass the back of the three right-hand fingers over the right-hand side of the neck, then pass the back of the three left-hand fingers over the left side of the neck. Masah of the nape is now complete.

KHILAAL

Khilaal of the Fingers

Immediately after washing both arms, Khilaal of the fingers has to be made.

Draw the left-hand fingers through the right-hand fingers over the back of the hand. Thereafter do likewise

with the right-hand fingers. This completes the Khilaal of the fingers.

Khilaal of the Toes

Khilaal of the toes will be made after the feet have been washed.

Pass the little finger of the left hand in between the toes of both feet, starting from the little toe of the right foot and ending with the little toe of the left foot. The Khilaal of the toes is now complete.

Khilaal of the Beard

Khilaal of the beard has to be made after washing the face.

Pass the fingers of the right hand through the beard, starting from the bottom of the beard, moving upwards.

THE AADAAB OF WUDHU

Aadaab means etiquette or respects. Certain etiquettes should be observed for the purpose of Wudhu in order to improve the quality and significance of the Wudhu. Since the Wudhu is an Ibaadat which washes away sins as well, it is necessary that it should be discharged in a beautiful manner. The perfect Wudhu is the Wudhu in which the Aadaab have been observed.

THE AADAAB

- (a) To make preparations for Wudhu prior to the entry of the Salaat time.
- (b) Sitting on a raised place while making Wudhu.
- (c) Refrain from indulging in worldly talk while making Wudhu.
- (d) Reciting the Sunnat Duaas during Wudhu. (These will be explained later).
- (e) Reciting Kalimah Shahaadat when washing each part.
- (f) Blowing the nose.
- (g) To gargle the mouth.

(h) Rotating the ring if it is loose-fitting.

(N.B. : If it fits tightly then it is Waajib to rotate it to enable water to moisten the surface of the finger under the ring).

(i) Water must not be wasted.

(j) To stand up and drink the water remaining after Wudhu has been made. (This is possible only if an utensil is used from which water is poured for Wudhu).

(k) To make two Rakaats Tahyatul Wudhu immediately after Wudhu.

(N.B. : This Salaat should not be made during Makrooh times).

MISCELLANEOUS MASAA-IL PERTAINING TO WUDHU

- (1) If blood or matter remains within the confines of the wound or sore, Wudhu will not be nullified. Wudhu will only break if the impurity flows out of the wound or sore.**
- (2) If clots of blood come out of the nose while blowing it, Wudhu is not nullified. Wudhu will break only if the blood is in the fluid state.**
- (3) A pimple within the eye discharging fluid will break Wudhu if the fluid flowed out of the eye.**
- (4) If the blood content in the saliva is dominant then Wudhu will break. Therefore, if one's saliva is reddish because of blood, the Wudhu will be nullified.**
- (5) The blood appearing on a toothpick will not nullify Wudhu if the effect of the blood is not noticeable in the saliva.**
- (6) Fluid flowing from a paining ear will nullify Wudhu even if there is no sore or pimple in the ear.**
- (7) Water flowing from the eyes as a result of the eyes paining will nullify Wudhu.**
- (8) If males fall asleep in the position of Sajdah, but do not topple over, Wudhu is not broken. However, if**

females fall asleep in the position of Sajdah, Wudhu will break.

- (9) A doubt will not nullify Wudhu. One remembers that Wudhu was made, but cannot remember if the Wudhu was broken. In such a case of doubt the Wudhu will be considered valid.
- (10) While making Wudhu one doubts whether a certain part was washed. In this case the particular part should be washed. However, if such doubt occurs after completion of Wudhu, it will then be regarded that the Wudhu is complete. No notice of the doubt should then be taken.
- (11) If after Wudhu one remembers well that a certain part was not washed or Masah of the head was not made, then the omitted act should be rendered. There is no need to repeat the whole Wudhu.
- (12) It is not permissible to touch without Wudhu a tray, plate, etc., on which a verse of the Qur'aan is engraved or written.
- (13) It is preferable (Mustahab) to make Wudhu for each Salaat even though one may be in the state of Wudhu. Taking a fresh Wudhu is recommended only if at least two Rakaats Salaat have been performed with the Wudhu. Hence, if after Wudhu has been taken one did not perform any Salaat, it will not be permissible to take a fresh Wudhu before that Wudhu has been either broken or at least two Rakaats Salaat have been performed.
- (14) One will be in the state of Wudhu if at least the Faraa-idh of Wudhu have been fulfilled even if all the Sunnat and Mustahab factors have been omitted. However, the Sunnat and Mustahab factors should not be omitted without valid reason.
- (15) If one was drenched in the rain and the Faraa-idh of Wudhu were discharged in the rain water, the Wudhu will be valid even if one had no intention of making Wudhu.
- (16) If the four parts (Fardh parts) of the body have been washed, e.g. by swimming or taking a bath, the

Wudhu will be valid even if one had no intention of Wudhu.

- (17) There is no need for Wudhu after a bath (Ghusl) has been taken.
- (18) While making Wudhu one should take care not to strike the water against the face causing it to splash. To do so is Makrooh.
- (19) While making Wudhu the eyes should not be closed so tightly thus preventing water from moistening the eye-lashes or blocking the entry of water into the eye-wells. To do so is Makrooh Tahrimi. If even one eye-lash remains dry or water has not entered the eye-wells, the Wudhu will not be valid.
- (20) The mouth should not be closed tightly while making Wudhu. To do so is Makrooh Tahrimi. If any part of the lips remain dry, the Wudhu will not be valid.
- (21) If any substance which does not allow water to seep through, e.g. gum, paint, cutex (a substance usually applied by women on their finger-nails), etc., sticks on any part of the body which has to be compulsorily washed during Wudhu, the Wudhu will not be valid as long as the substance is not removed and the portion thereunder washed. Hence, if after Wudhu one realises that some gum is on the finger-nail (for example), then the Wudhu will be valid only if the gum is removed and the nail washed. There is no need to renew the Wudhu.
- (22) If removal of the ointment from a sore or wound is harmful then it will not be necessary to remove it. Water may merely be passed over it. If pouring water over the affected part is also harmful then merely make Masah of the affected part. If even Masah will be harmful then omit the affected part.
- (23) If the wound or sore is bandaged and one will experience difficulty in opening and tying the bandage for Masah purpose, or Masah on the affected part will be harmful, then Masah should be made over the bandage. If this difficulty does not exist, then it will

be necessary to open the bandage, plaster, etc., and make Masah on the affected part.

- (24) It is best to make Masah over the whole of the upper surface of the bandage, etc. It is Waajib to make Masah of more than half the bandage, plaster, etc. If only half or less than half the bandage was covered by the Masah, the Wudhu will not be valid.
- (25) If after making Masah the bandage, plaster, etc., comes loose and it is realised that the affected part has healed, then the Masah made will not be valid. It will now be necessary to wash the particular part. It is not necessary to renew the Wudhu.
-

MORE MASAA-IL REGARDING WUDHU

(1) THE BEARD

If the beard is thick then it is not fardh for the water to reach the skin under it during Wudhu. If the beard grows sparsely so that the skin under it can be seen, then it is fardh for the water to reach the skin as well.

(2) DOUBT

A doubt will not invalidate Wudhu. If one is certain that one has made Wudhu, but doubts regarding the breaking of Wudhu, then such doubt will not break Wudhu. The Wudhu will be considered valid.

(3) LONG FINGER-NAILS

Nowadays it is considered fashionable for women to keep long finger-nails. Dirt accumulates under such long nails and obstructs the moistening of the parts covered by the dirt. Besides such long nails and dirt-accumulation being contrary to Islamic hygiene and tahaarat rules, Wudhu and Ghusl will not be valid if the dirt is of a nature — non-porous — which does not permit water to seep through.

MASNUN DUAA OF WUDHU

Regarding Wudhu, our Nabi ﷺ said:

"Wudhu is the weapon of the Believer."

Since Wudhu is the "weapon" of the Mu'min, it is essential that we maintain this "weapon" in good order. By observing the various Masnun duaa of Wudhu, we will in fact be beautifying and strengthening this "weapon" of Wudhu. An effort should therefore be made to learn the relevant duaa of Wudhu. These duaa are all brief and simple to commit to memory. These duaa are as follows:

WHEN COMMENCING WUDHU

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ
أَنْ يَخْضُرُونِ -

ALLAHUMMA INNEE A-OOZU-BIKA MIN HAMA-
ZAA-TISH-SHAYAA-TINE WA A-OOZU-BIKA RAB-
BE AY-YAH DUROON.

O Allah! Verily, I seek refuge with You from the mischief of shayaateen and, I seek Your protection from the shayaateen gathering in my proximity.

WHILE WASHING THE HANDS

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْيُمْنَ وَالْبَرَكَةَ وَأَعُوذُ بِكَ مِنَ
الشُّومِ وَالْهَلَاكِه -

ALLAHUMMA INNEE AS-ALU-KAL-YUMNA WAL-
BAR-KATA WA A-OOZU-BIKA MINASH-SHOOME
WAL-HALAA-KAH.

O Allah! I ask You for virtue and barakat. And, I seek protection with You from misfortune and destruction.

AT THE TIME OF RINSING THE MOUTH

اللَّهُمَّ اَعِنِّي عَلَى تِلَاوَةِ كِتَابِكَ وَكَثْرَةِ الذِّكْرِ لَكَ وَالشُّكْرِ لَكَ -

ALLAHUMMA A-INNEE ALAA TILAA-WATE
KITAA-BIKA WA KATH-RATIZ-ZIKRE LAKA
WASH-SHUKRE LAK.

O Allah! Assist me in the recitation of Your Kitaab (Qur'aan), and in abundance of Your Zikr, and in fulfilling Your Shukr.

AT THE TIME OF POURING WATER INTO THE NOSTRILS

اللَّهُمَّ اَرْحِنِي رَائِحَةَ الْجَنَّةِ وَأَنْتَ عَنِّي رَاضٍ -

ALLAHUMMA ARIH-NEE RAA-I-HATAL-JAN-
NATE WA ANTA AN-NEE RAA-DH.

O Allah! Grant me comfort with the fragrance of Jan-nat while You are pleased with me.

AT THE TIME OF BLOWING THE NOSE

اللَّهُمَّ اَعُوْذُ بِكَ مِنْ رَّوَّاحِجِ النَّارِ وَمِنْ سُوءِ الدَّارِ -

ALLAHUMMA A-OOZU-BIKA MIR-RAWAA- I-HIN-
NAARE WA MIN SOO-ID-DAAR.

O Allah! I seek refuge with You from the scorching winds of the Fire and from the Evil Abode.

The sins of one who makes Wudhu — and beautifies the Wudhu — emerge from his body to the extent that they make their exit from even under his nails. — HADITH. *Beautifying Wudhu: i.e. to make Wudhu observing all the Sunnat and Mustahab factors of Wudhu.*

None but the true Mu'min guards the Wudhu.—HADITH. *Guarding Wudhu: i.e. to make Wudhu observing all the Sunnat and Mustahab factors of Wudhu.*

WHILE WASHING THE FACE

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وُجُوهُ أَوْلِيَائِكَ وَلَا تَسْوَدْ
وَجْهِي يَوْمَ تَسْوَدُ وُجُوهُ أَعْدَائِكَ -

ALLAHUMMA BAY-YIDH WAJ-HEE YAU-MA
TAB-YADH-DHU WUJOO-HU AU-LIYAA-I-KA WA
LA TU-SAW-WID WAJ-HEE YAU-MA TAS-WAD-
DU WUJOO-HU A'DAA-IK.

O Allah! Brighten my face on the day when the faces
of Your friends will glitter. And, do not blacken my
face on the day when the faces of Your enemies will
blacken.

WHEN WASHING THE RIGHT HAND

اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبْنِي حِسَابًا يَسِيرًا -

ALLAHUMMA A'TINEE KITAABEE BE-YA-MEE-
NEE WA HAA-SIBNEE HISAA-BAY-YASEERA.

O Allah! Give my Record of Deeds in my right hand
and take from me an easy reckoning.

WHEN WASHING THE LEFT HAND

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تُعْطِيَنِي كِتَابِي بِشِمَالِي أَوْ مِنْ
وَرَاءِ ظَهْرِي -

ALLAHUMMA INNEE A-OOZU-BIKA AN TU' TI-
YANEE KITAABEE BI-SHIMAALEE AU MIW-
WARAA-E ZAH-REE.

O Allah! I seek refuge with You from Your giving my
Record of Deeds in my left hand or from behind my
back.

One should never urinate in one's bathroom and then bath
or make Wudhu therein, for verily, the majority of waswaas
(stray thoughts which Shaitaan whispers into the heart)
is the result of it (this practice) — HADITH.

AT THE TIME OF MASAH OF THE HEAD

اللَّهُمَّ أَظِلَّنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ -

ALLAHUMMA AZIL-LINEE TAH-TA ZILLE AR-SHIKA YAU-MA LAA ZILLA IL-LAA ZILLA ARSHIK.

O Allah! Grant me shade under the Shade of Your Throne on the day when there will be no shade except the Shade of Your Throne.

WHEN MAKING MASAH OF THE EARS

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ
اللَّهُمَّ اسْمِعْنِي مُنَادِيَ الْجَنَّةِ مَعَ الْأَبْرَارِ -

ALLAHUMMAJ-ALNEE MINAL-LAZEENA YAS-TA-MI-OO-NAL-QAULA FAYAT-TABI-OONA AH-SANA-HU.

ALLAHUMMA ASMI'-NEE MUNADI-YAL-JANNATE MA-AL-ABRAAR.

O Allah! Make me among those who listen and follow beautiful talks.

O Allah! Let me hear the caller of Jannat while I am in the company of the pious.

WHEN MAKING MASAH OF THE NECK

اللَّهُمَّ فُكْ رَقَبَتِي مِنَ النَّارِ وَأَعُوذُ بِكَ مِنَ السَّلَاسِلِ وَالْأَغْلَالِ -

ALLAHUMMA FUK-KA RAQA-BATEE MINAN-NAARE WA A-OOZU-BIKA MINAS-SALAASILE WAL AGH-LAAL.

O Allah! Save my neck from the fire. And, I seek refuge with You from chains and leg-irons.

WHEN WASHING THE RIGHT FOOT

اللَّهُمَّ ثَبِّتْ قَدَمَيَّ عَلَى صِرَاطِكَ الْمُسْتَقِيمِ -

ALLAHUMMA THAB-BIT QADA-MAY-YA ALAA SIRAATIKAL-MUSTAQEEM.

O Allah! Establish firmly my feet on Your Straight Road.

WHEN WASHING THE LEFT FOOT

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَزِلَّ قَدَمَيَّ عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ
أَقْدَامُ الْمُنَافِقِينَ فِي النَّارِ -

ALLAHUMMA INNEE A-OOZU-BIKA AN TA-ZILLA QADA-MAY-YA ALAS SIRAATE YAU-MA TAZILLU AQDAA-MUL MUNAFIQEENA FIN-NAAR.

O Allah! Verily, I seek refuge with You from my feet slipping on the Siraat on the day when the feet of the munaafiqeen will be shuddering in the Fire.

A person having completed his ablutions and proceeding for Salaat, undoubtedly, is aware of his external purity which men behold. He should, however, be ashamed of communing with Allah without first purifying his heart which Allah beholds and sees. He should know that the purity of the heart is achieved by repentance, shunning makruhaat (blameworthy things) and executing laudable practices. — IMAAM GHAZAALI.

Whoever washes (in Wudhu) more than thrice transgresses and commits evil. — HADITH.

He who remembers Allah while making Wudhu will have his body purified (of sins) by Allah. — HADITH.

AFTER WUDHU

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ . اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي مِنْ عِبَادِكَ الصَّالِحِينَ -

ASH-HADU AL-LAA-ILAA-HA ILLAL-LAAHU
WAH-DAHU LAA-SHAREEKA LAHU WA ASH-
HADU ANNA MUHAMMADAN AB-DUHU WARA-
SOO-LUH.

ALLAHUMMAJ-AL-NEE MINAT-TAW-WA-BEENA
WAJ-AL-NEE MINAL-MUTA-TAH-HIREENA WAJ-
AL-NEE MIN IBAA-DI-KAS-SAALI-HEEN.

I bear witness that there is no object of worship but Allah, the One Who has no partner. And I bear witness that, verily, Muhammad is His servant and His Messenger ﷺ.

O Allah! Make me among those who make taubah; and make me among those who thoroughly purify themselves; and make me among Your pious servants.

The Malaa-ikah do not enter a home in which there is a picture (of an animate object), a dog or a Junubi (one who is in the state of Janaabat. — HADITH.

Commenting on this Hadith, Hadhrat Shah Waliullah Dahlawi (R.A.) says:

"Since Janaabat is the opposite of the condition (of purity) of the Malaa-ikah, it does not behove the Believer to indulge in sleeping, eating, etc., while in the state of Janaabat. When Ghusl becomes difficult then (at least before sleeping or eating) make Wudhu, for Nabi ﷺ said:

'Make Wudhu and wash your male organ'."

MISWAAK

Rasulullah ﷺ laid great stress on the use of the Miswaak (a tree-twigg used for cleansing the teeth). One of the Sunnats of Wudhu is to use a Miswaak. Wherever a Miswaak is available and is not used, the full beauty and complete Sawaab of the Wudhu is not realised. There are numerous benefits and advantages in using a Miswaak.

HISTORY OF THE MISWAAK

The Miswaak, a tree-twigg, was in use for brushing and cleansing the teeth long before the advent of our Holy Nabi ﷺ. In fact the records of our Nabi Muhammad's ﷺ Ahadith indicate that the Miswaak was the "Sunnah" or practice of all the Ambiyaa (Prophets of Allah) — Peace be upon them.

عن أبي أيوب قال قال رسول الله صلى الله عليه وسلم:

أربع من سنن المرسلين الختان والعطرو

السواك والنكاح (رواه أحمد والترمذي)

"Abu Ayyub (R) narrates that Rasulullah ﷺ said:
'Four things are amongst the practices of the Ambiyaa — circumcision, application of perfume, Miswaak and marriage'."

(AHMAD AND TIRMIZI)

Several other Ahadith of our Nabi ﷺ also mention the Miswaak to have been the practice of the Prophets (O.W.B.P.). Thus, we can safely claim that the practice of using the Miswaak is as old as mankind itself since Mankind's origin on the planet was with the appearance of the first Nabi of Allah, viz. Adam (A.S.). Therefore, among the many advantages and benefits of using the Miswaak, one of the greatest benefits is the good-fortune of being associated with the Ambiyaa in this holy practice. On the other hand, those who neglect the use of the Miswaak invite upon

themselves a great misfortune by being deprived of the tremendous amount of Sawaab (Reward) which this noble practice carries.

Allamah Ibn Ismail says :

"It surprises me how people could forgo such a great Sunnah, the significance of which many Ahadith of our Nabi ﷺ explain. Remember that it is a great loss to neglect the Miswaak."

THE IMPORTANCE OF THE MISWAAK IN ISLAM

Islam has accorded an elevated status to the Miswaak. Its importance has been stressed in many Ahadith of our Holy Nabi ﷺ. The statements and examples of the Sahaba and the Ulama of Islam regarding this practice bear testimony in abundance of the significance of the Miswaak.

عن ابن عمر عن النبي صلى الله عليه وسلم : عليكم

بالسواك فانها مطيبة للفم مرضاة للرب .

(البخاري)

"Ibn Umar (R) narrates that the Messenger of Allah ﷺ said :

'Make a regular practice of the Miswaak, for verily, it is healthy for the mouth and it is a Pleasure for the Creator (i.e. Allah is pleased with the Muslim who uses the Miswaak).'

(BUKHARI)

It is clear from this Hadith that two types of benefits accrue from the use of the Miswaak. These could be categorised as follows :

- (1) UKHRAWI or Benefits which relate to the Hereafter;
- (2) DUNYAWI or Benefits which relate to this worldly life.

The Ukhrawi category comprises the various Sawaabs (Rewards) which the Servant of Allah will obtain in the

Hereafter for using the Miswaak. The Dunyawī category comprises the immediate benefits or advantages accruing to the physical human body by the constant use of the Miswaak.

The prime motive of the true Believer in his use of the Miswaak is his desire to obtain the first category of Benefits, i.e. Ukhrawī, the obtainal of the second category being a necessary corollary. This is so, since the *only factor* which governs the motive and intention of the Believer in his Ibaadat (Worship) is the Pleasure of Allah, our Creator, Nourisher and Sustainer. Hadhrat Ali (R), the fourth Khalif of Islam said :

"Make the Miswaak (i.e. its use) incumbent upon you, and be constant in this practice because Allah's Pleasure is in it and it increases the Reward of Salaat from ninety-nine times to four hundred times."

In fact, the importance of the Miswaak is such that at one stage our Nabi ﷺ was under the impression that Allah Ta'aala might decree the use of the Miswaak Fardh (compulsory) upon the Ummah (Nation of Islam).

عن أبي امامة أن رسول الله صلى الله عليه وسلم
قال تسوكوا فان السواك مطهرة للفم مرضاة للرب
ما جاء جبرئيل الا وصاني بالسواك حتى لقد خشيت ان
يفرض على وعلى امتي ولولا اخاف ان اشق على
امتي افرضته عليهم و انى لاستاك حتى احفى
مقادم فنى . (ابن ماجه)

"Abu Umamah (R) narrates that the Messenger of Allah ﷺ said :

'Use the Miswaak, for verily, it purifies the mouth, and it is a Pleasure for the Lord. Jib-ra-eel (A.S.) exhorted me so much to use the Miswaak that I feared that its use would be decreed obligatory upon me and upon my Ummah. If I did not fear imposing hardship on my Ummah I would have made its use obligatory upon my people. Verily, I use the Miswaak so much that I fear the front part of my mouth being peeled (by constant and abundant brushing with the Miswaak).'

(IBN MAJAH)

In another Hadith our Nabi ﷺ said :

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم
لولا اشق على امتي لامرهم بالسواك مع كل صلاة .

(البخارى)

"Abu Hurairah (R) narrates that Rasulullah ﷺ said :

'Was it not for my fear of imposing a difficulty on my Ummah I would have ordered that the Miswaak be used for every Salaat'."

(BUKHARI)

Hadhrat Shah Waliullah (R) relates the following Hadith:

امرت بالسواك حتى خشيت ان يكتب على (احد وطبراني).

"The Messenger of Allah ﷺ said :

'I was commanded to use the Miswaak to such an extent that I thought the Miswaak would be made obligatory'."

(AHMAD and TIBRANI)

Ibn Abbas (R) narrates the following Hadith :

عن ابن عباس عن النبي صلى الله عليه وسلم لقد
امرت بالسواك حتى ظننت ان ينزل فيه قرآن او وحى
(ابو يعلى)

"The Messenger of Allah ﷺ said :

'I was commanded so much to use the Miswaak that I
thought Wahi of the Qur'aan (Revelation) would be
revealed, regarding it (i.e. its use)'."

(ABU YA'LAA)

Although the use of the Miswaak was not made Fardh
(compulsory) upon the Ummah, nevertheless its use was
Fardh upon our Nabi ﷺ. This is borne out by the following
Hadith :

عن عائشة انه قال : هذه لكم سنة و علي فريضة
السواك و الوتر و قيام الليل .

"Aisha (R) narrates that Rasulullah ﷺ said :

'These (practices), viz., Miswaak, Witr Salaat and
Tahajjud Salaat, are Sunnat for you and Fardh for
me'."

Hadhrat Abu Hurairah (R) narrates :

كان رسول الله صلى الله عليه وسلم لا ينام ليلة
ولا يبتدئ الا استن . (منتخب)

"The Messenger of Allah ﷺ would use the Miswaak
(regularly) prior to sleeping and after rising from
sleep."

(MUNTAKHAB)

Imam Ghazali (R), in his Ihya-ul-Uloom, has enumerated ten Aadaab (Respects or duties) of sleep. The very first of these being purity and the use of the Miswaak (before sleeping).

Allamah Sha'rani (R) states in the Kitaab, Kashful Ghummah, that Rasulallah ﷺ advised:

"Whenever you retire for sleep, use the Miswaak."

Shaikh Abu Hamid (R) has said likewise in his Kitaab known as RAUNAQA.

Hadhrat Ibn Umar (R) says that many a time Rasulallah ﷺ used the Miswaak as much as four times in a single night.

Hadhrat Aishah (R) narrates:

ان النبي صلى الله عليه وسلم كان لا يرقد من ليل
ولا نهار فيستيقظ الا تسوك قبل ان يتوضا (ابوداؤد)

"Verily, the Messenger of Allah ﷺ would use the Miswaak before making Wudhu (ablutions) whenever he arose from sleep, whether it be during the night or during the day."

(ABU DAWOOD)

Similar Ahadith have been narrated by Imam Ahmad (R) and Abu Ya'laa (R). Imam Ghazali (R) has mentioned in his Ihya-ul-Uloom that a person before sleeping at night should keep his water and Miswaak ready and close at hand. As soon as he wakes from sleep during the night he should immediately use the water and the Miswaak, and engage in the remembrance of Allah. Hadhrat Ibn Abbas (R) states:

كان رسول الله صلى الله عليه وسلم يصلي بالليل ركعتين
ثم ينصرف فيستاك (ابن ماجه)

"The Messenger of Allah ﷺ would use the Miswaak at night time (i.e. Tahajjud time) after every two Rakaats Salaat he performed."

(IBN MAJAH)

Allamah Aini (R) has recorded the following in Bunayah :

ويستحب بين كل ركعتين من صلاة الليل ويوم الجمعة
وقبل النوم وبعد الوتر وفي السحر (البناية)

"It is Mustahab to use the Miswaak after every two Rakaats of Tahajjud Salaat (i.e. the Salaat which is performed after midnight), as well as on Fridays, before sleeping, after Witr Salaat and when rising in the morning."

(BUNAYAH)

MISWAAK UPON ENTERING HOME

عن شريح بن هاني قال قلت باي شئ كان يبدأ
النبي صلى الله عليه وسلم اذا دخل بيته
قالت بالسواك. (مسلم)

"Shuraih (R) narrates that he asked Aisha (R):

'What was the first thing Rasulullah ﷺ did upon entering the house?'

Aisha (R) replied:

'Rasulullah ﷺ would use the Miswaak'."

(MUSLIM)

MISWAAK UPON LEAVING HOME

وكان لا يخرج صلى الله عليه وسلم من بيت

الا استاك . (كشف الغمة)

"Whenever Rasulullah ﷺ left the house he would use the Miswaak."

(KASHFUL GHUMMAH)

MISWAAK BEFORE AND AFTER MEALS

قال ابو هريرة لقد كنت استن قبل ان انا وبعدها

استيقظ وقبل ان اكل وبعد ان اكل حين سمعت

رسول الله صلى الله عليه وسلم يقول ما قال . (احمد)

"Abu Hurairah (R) said:

'I have used the Miswaak before sleeping, after rising, before eating and after eating, ever since I heard the Nabi ﷺ advising so'."

(AHMAD)

Wudhu is the weapon of the Mu'min. — HADITH.

One should endeavour to remain in the state of Wudhu at all times. Many misfortunes will be warded off, Insha Allah.

MISWAAK BEFORE RECITING THE HOLY QUR'AAN

"Hadhrat Ali (R) said :

'Verily, your mouths are the pathways of the Qur'aan (i.e. you recite with your mouth), therefore cleanse your mouth with the Miswaak thoroughly'."

(IBN MAJAH)

عن عليّ ان افواهكم طرق القرآن فطهرواها

بالسواك . (ابن ماجه)

ويتأكد طلبه عند ارادة الصلوة وعند الوضوء وقراءة

القرآن . (البناية)

"The use of the Miswaak has greater emphasis when one intends to perform Salaat, Wudhu and reciting the Qur'aan."

(BUNAYAH)

MISWAAK ON FRIDAYS

عن ابن السباق ان رسول الله صلى الله عليه وسلم

قال في جمعة من الجمع : يا معشر المسلمين هذا يوم

جعل الله تعالى عيد المسلمين فاغتسلوا ومن كان عنده

طيب فلا يضره ان يمس منه وعليه بالسواك .

(الموطا للامام محمد)

"Ibn Sabaq (R) narrates that Rasulallah ﷺ said on one Friday:

'O Gathering of Muslims, Allah has made this Day (Friday) a Day of Eid for Muslims, therefore, bathe (on this day), use perfume and regard the use of the Miswaak (on this day) as an obligation upon you'."

(MUATTA IMAM MUHAMMAD)

"Suhail Bin Hanief states that Rasulallah ﷺ said that to bathe and use the Miswaak on Fridays are of the Huqooq (Rights or Duties) of Friday."

MISWAAK DURING FASTING

عن عامر بن ربيعة رأيت ما لا احصى يتسوك وهو صائم.

(ابن ماجه)

"Aamir Bin Rabiya (R) narrates:

'I have seen Rasulallah ﷺ using the Miswaak many a time while fasting'."

(IBN MAJAH)

In another Hadith our Nabi ﷺ said that one of the best characteristics of a fasting person is his use of the Miswaak.

The majority of the Ulama have opined that it is Sunnat to use the Miswaak while fasting. It is recorded in Fataawa Siraaajah that a fasting person may use a dry or a moist (i.e. fresh, green) Miswaak.

It is recorded in many Ahadith that the Messenger of Allah ﷺ and his Sahaba were in the habit of having their Miswaaks on their persons while on a journey or during battles. In the Kitaab, Kashful Ghummah it is mentioned that during battle the Companions of Rasulallah ﷺ would store their Miswaaks in the scabbards of their swords for use at the time of Salaat.

Allamah Sha'rani (R) states in Kashful Ghummah that the Messenger of Allah ﷺ said:

"Whoever spurns or rejects the Miswaak is not of us (Muslims)."

Hadhrat Ibn Mubarak (R) said:

"If the inhabitants of a city spurn and reject the use of the Miswaak, the Ruler should wage battle against them like he would wage war against the renegades or murtad-deen."

(KHAANIYAH)

All the foregoing Ahadith of our Nabi ﷺ and the statements of the learned jurists of Islam point clearly to the tremendous importance of the Miswaak in Islam. However, despite its elevated status, significance and importance, this noble practice is neglected and generally discarded by present day Muslims. Needless to say, this is one of the examples of the spiritual and worldly decadence that have set into the Muslim Nation.

The revival of the practice of using the Miswaak instead of the various substitutes is of utmost importance to Muslims. In times such as the present age when we are confronted and surrounded by the satanic forces of irreligiosity, materialism, atheism, vice and immorality, it is of greater importance that Muslims strive most ardently to re-instate the practices or the Sunnah of our beloved Nabi ﷺ. And, of these is the Miswaak. Substitutes, e.g. tooth-powders, brushes, etc., should only be resorted to in the event of the non-availability of the Miswaak. To revive a "lost" or a forgotten Sunnah of our Nabi ﷺ — a Sunnah which the followers of Islam have murdered — carries a great and mighty Sawaab (Reward). In this regard our Nabi ﷺ said:

من تمسك بسنتي عند فساد امتي فله اجر مائة شهيد

"He who holds on firmly to my Sunnah at a time when my Ummah are (grovelling) in corruption will receive a reward of a hundred martyrs."

And, indeed the MISWAAK IS A GREAT SUNNAH.

THE SAHABAS (COMPANIONS) AND THE MISWAAK

The Sahabas (R) who were the best and the noblest examples and teachers of the Sunnah of our Nabi ﷺ viewed

the Miswaak in a very serious light and regarded it as a practice of supreme holiness. Their constant use of the Miswaak, their continuous exhortations to use the Miswaak and their warnings to those who neglect the Miswaak are ample evidence of the nobility and the importance attached to this practice of using the Miswaak.

Ibn Abbas, Ali and Ataa (R) said:

عليكم بالسواك فلا تغفلوا عنه واديموا فان فيه رضى

الرحمن وتضاعف الصلوة . . . (الحديث)

"Regard the Miswaak as an obligation on you, and do not be neglectful of it. Be constant in using it, for verily, in it lies the Pleasure of Allah, The Merciful, and in it is greater reward for Salaat . . ."

Hassaan Bin Atiyyah (R) said:

السواك نصف الايمان والوضوء نصف الايمان .

(شرح احياء العلوم)

"Miswaak is half of Imaan, and Wudhu is half of Imaan."

(SHARHU IHYA-UL-ULOOM)

Abdul Aziz Abu Dawood (R) said:

"Two things of a Muslim are among the best of practices —

- (1) Performing Tahajjud Salaat, and
- (2) Constancy in the use of the Miswaak."

He who is able to go to bed with Wudhu, remembering Allah and is penitent, let him do so, for souls are returned to life in the same condition in which they were taken.

— MUJAHID.

THE ULAMA AND MISWAAK

Hadhrat Shaukani (R) said :

قال الشوكاني في نيل الاوطار ... وهي امر من امور

الشرعية ظهر ظهر النهار وقبله من سكان البسيطة

اهل الانجد الانجاد والافواك

"Miswaak is one of the Laws of Shariah. And, this fact is as clear as daylight. This has been conceded by the peoples of the world."

(NAILIL AUTAAR)

Hadhrat Sha'rani (R) said :

"A pledge has been taken from us on behalf of Rasulullah ﷺ that we be steadfast in the use of the Miswaak at the time of making Wudhu. Should any of us be forgetful then he should tie the Miswaak with a string and hang it around his neck or keep it in his turban (so that it will be at hand when making Wudhu). The general public has broken this pledge . . . It (constancy in the use of the Miswaak) is indicative of the strength of one's Imaan and the degree of respect one has for the Laws of Allah and His Rasool ﷺ. The Messenger of Allah ﷺ emphasised the use of the Miswaak. And, Rasulullah ﷺ was not satisfied merely with issuing an order once, but repeatedly exhorted his followers (regarding its use).

"O my Brother. Be constant in the Sunnah of Muhammad ﷺ so that you may attain the great rewards of the Hereafter. Verily, for every Sunnah there is a rank in Jannat and this rank is obtained only by fulfilment of that Sunnah.

"To the indolent and neglectful people who say that it is permissible to leave this practice (Miswaak) it will be

said on the Day of Qiyamah: 'Today, it is permissible to deprive you of this Rank in Jannat.'

"Abul Qaasim Ibn Qasi (R) has stated this in his Kitaab, Khulun Na'lain."

(LAWAAQIUL ANWAAR)

Allamah Aini (R) says:

"Abu Amr (R) said that upon the significance of the Miswaak concensus of opinion exists. There is no difference of opinion on this score. According to all learned men of Islam, Salaat performed after using the Miswaak is far nobler than a Salaat without Miswaak. Auzaai (R) said that Miswaak is half of Wudhu."

(AL-BUNAAAYAH)

Shaikh Muhammad (R) said:

"Verily, over a hundred Hadith have been narrated regarding the significance of the Miswaak. Therefore, it is a great astonishment to behold that so many among mankind as well as among the learned neglect such an important practice which has been emphasised to such an extent. This is a great loss."

(SUBL)

AADAAB OR RESPECTS TO BE OBSERVED REGARDING THE MISWAAK

The majority of the Ulama hold the view that the use of the Miswaak is not Fardh (compulsory). However, despite it not being decreed Fardh by the Shariah, it is of utmost importance. It is likewise essential that all the Aadaab pertaining to the Miswaak be observed. Neglect of the Aadaab is a sign of spiritual indolence and weakness of Imaan. In order to achieve the Sawaab of a particular practice in full measure it is necessary that the Aadaab relating to the practice be observed. If neglect is shown towards the Aadaab, the final result will be the neglect of that very practice. In the Kitaab, Ta'leemul Muta-allim the following is stated:

من تهاون بالاداب خرم السنن ومن تهاون بالسنن
حرم الفرائض ومن تهاون بالفرائض حرم الاخرة .

(تعليم المتعلم)

"He who becomes neglectful about the Aadaab is deprived of the Sunnats; and he who becomes neglectful of the Sunnats is deprived of the Faraa-idh (compulsory acts); and he who becomes neglectful of the Faraa-idh is deprived of the Hereafter."

(TA'LEEMUL MUTA-ALLIM)

Faqih Abu Laith Samarqandi (R) states :

فما دام العبد يحفظ الاداب ويتعاهد فان الشيطان

لا يطمع فيه و اذا ترك الاداب طمع الشيطان في

السنن ثم في الفرائض ثم في الاخلاص ثم في

اليقين فينبغي للانسان ان يحفظ الاداب في

جميع اموره من امر الوضوء والصلوة والشرايع

كلها وللبيع والشراء . (ربستان العارفين)

"As long as the Servant of Allah safeguards the Aadaab Satan does not attempt to assault him (i.e. mislead him). However, when he neglects the Aadaab Satan makes advances into the Sunnats (i.e. misleads the Servant from the Sunnats). Thereafter follows Satan's assault on the Faraa-idh (compulsory duties). This is

followed by Satan's assault on Ikhlaas (sincerity), and finally on Yaqeen (Faith). Hence, it is necessary for a person to protect the Aadaab of all his affairs and actions, e.g. the Aadaab of Wudhu, Salaat, buying, selling and the Aadaab of all the practices of Shariah."

(BUSTAANUL AARIFEEN)

TYPES OF MISWAAKS

It is permissible to take for a Miswaak all types of tree-twigs provided these are not harmful or poisonous. It is forbidden to use a Miswaak from a poisonous tree. Miswaaks from the following trees are not permissible:

- (1) Pomegranate
- (2) Bamboo
- (3) Raihaan
- (4) Chambelie

Rasulullah ﷺ FORBADE THE USE OF Raihaan as Miswaak because it causes the sickness, Juz-zaam —

The following are the types of Miswaak recommended:

- (1) Peelo tree
- (2) Zaitoon or Olive tree
- (3) Bitam or
- (4) Any bitter tree
- (5) Walnut tree

Miswaak of the Peelo Tree

وأفضله الاداك ثم الزيتون (كبیری)

"And, the best of Miswaaks is the Peelo, then the Olive."

(KABIRI)

The best type of Miswaak is that which is taken from the Peelo tree. In the Kitaab, Tas-heelul Manaa-fi' it is mentioned that the Miswaak of the Peelo tree is excellent for obtaining the glow or glitter of the teeth.

Our Nabi ﷺ also praised and recommended the Peelo tree for Miswaak purposes. Besides recommending the Peelo tree, Rasulullah ﷺ as well as the Sahaabas (R) used Miswaaks of this tree. Ibn Sa'd (R) narrates that Abu Khabrah (R) said:

"Nabi ﷺ presented me with a Miswaak of the Peelo tree, and he ﷺ said:

'Use the Miswaak of the Peelo tree'."

Ibn Masood (R) said:

"I always kept a stock of Peelo Miswaaks for Rasulullah ﷺ."

In the Kitaab, Mawaahib, it is stated that the Companions of Imam Shafi (R) have recorded Concensus of Opinion among them on the fact that the use of the Peelo Miswaak is Mustahab (i.e. an Islamic practice which carries much Sawaab (Reward) if upheld, and in the event of not fulfilling it no punishment will be meted out).

Miswaak of the Olive Tree

Rasullulah ﷺ has spoken highly of the Miswaak of this tree as well. The following Hadith brings out the significance of the Olive tree Miswaak:

"Use the Miswaak of the Olive tree. It is the Miswaak of a Mubarak (auspicious or gracious) tree. It purifies and makes wholesome the mouth. It removes the yellowishness of the teeth. It is my (i.e. Rasulullah's ﷺ) Miswaak and the Miswaak of the Ambiyaa (Prophets) who came before me."

(MUNTAKHAB)

Miswaak of the Bitam Tree

In another Hadith it is stated that in the absence of the Peelo tree the Olive tree should be used, and in the absence of the Olive Miswaak, the Bitam tree Miswaak should be used.

(MUNTAKHAB)

Miswaak of some bitter tree

If none of the three abovementioned types of Miswaak is available, a Miswaak of any bitter tree should be used.

(KUHASTANI)

ثم المستحب ان يكون السواك من شجرة مرة

لزيادة ازالة تغير الفم. (كبيري)

"... Thereafter it is Mustahab to use a Miswaak of a bitter tree because the Miswaak of a bitter tree removes the odour of the mouth to a greater extent."

(KABIRI)

In Alamgiri it is stated that the Miswaak of a bitter tree makes the mouth wholesome, strengthens the teeth and the gums.

Miswaak of the Walnut Tree

Miswaak of the Walnut tree has been recommended in the Kitaab, TAISE.

NIYYAT OR INTENTION OF USING THE MISWAAK

"Niyyat of using the Miswaak should be made prior to its use."

(SHARE MINHAAJ)

The following duaa should also be recited at the time of using the Miswaak :

اللَّهُمَّ طَهِّرْ فَمِيْ وَتَوَرَّقْ لِيْ وَطَهِّرْ بَدَنِيْ وَحَرِّمْ

جَسَدِيْ عَلَى النَّارِ. (البنية)

"O Allah. Purify my mouth. Enlighten my heart : Purify my body : And, make my body unlawful to the Fire."

(BUNAYAH)

AADAAB OF THE MISWAAK

- (1) The Miswaak should be a straight twig, devoid of roughness.
- (2) The Miswaak should be clean.
- (3) The Miswaak should not be too hard nor too soft.
- (4) The Miswaak should not be used while one is lying down.
- (5) The new Miswaak should be approximately 8 inches (a hand-span) in length.
- (6) The Miswaak should be the thickness of the forefinger.
- (7) Before using the Miswaak, it should be washed.
- (8) After use it should be washed as well.
- (9) The Miswaak should not be sucked.
- (10) The Miswaak should be placed vertically when not in use. It should not be thrown onto the ground.
- (11) If the Miswaak is dry it should be moistened with water prior to use. This is Mustahab. It is preferable to moisten it with Rose water.
- (12) The Miswaak should not be used in the toilet.
- (13) The Miswaak should be used at least thrice (brush three times) for each section of the mouth, e.g. brush the upper layer of teeth thrice, then the lower layer thrice, etc.
- (14) The Miswaak should not be used at both ends.
- (15) The Miswaak should not be taken from an unknown tree as it may be poisonous.

ADVANTAGES AND BENEFITS OF THE MISWAAK

- (1) **Eliminates bad odour and improves the sense of taste**

Allamah Ibn Daqiq (R) says :

“The wisdom underlying the use of the Miswaak after rising from sleep is that during sleep bad-vapours rise from the stomach towards the mouth. This causes bad odour in the mouth as well as a change in the sense

of taste. Use of the Miswaak eliminates the bad odour and rectifies the change which occurred in the taste."

(NALE WA TA'LEEQ)

(2) Sharpens the Memory

عن عليّ قال السواك يزيد في الحفظ

Hadhrat Ali (R) said that "Miswaak sharpens the memory."

(3) Sharpens the Intelligence

اربعة يزيد في العقل: ترك الفضول من الكلام

ومجالسة الصالحين ومجالسة العلماء (طب نبوي)

"Four things increase the Intelligence —

- (i) Shunning of nonsensical talks
- (ii) Use of the Miswaak
- (iii) Sitting in the company of the pious, and
- (iv) Sitting in the company of the Ulama."

(TIBBE NABAWI)

(4) Eliminates Slime

عن عليّ قال ويذهب البلغم

Hadhrat Ali (R) said that "Miswaak removes slime."

(IHYA-UL-ULOOM)

(5) A Cure for Illness

عن عائشة السواك شفاء من كل داء الا سلام

(اخرجه الديلمي في الفردوس)

Hadhrat Aisha (R) said that "Miswaak (its constant use) is a cure for all illness excepting Death."

(REPORTED BY DAILAMI IN FIRDAUS)

- (6) Miswaak creates fragrance in the mouth.
- (7) Miswaak strengthens the gums.
- (8) Miswaak prevents tooth decay.
- (9) Miswaak prevents further increase of decay which has already set in the teeth.
- (10) Miswaak is a cure for headaches.
- (11) Miswaak assists in eliminating toothaches.
- (12) Miswaak creates lustre (Noor) on the face of the one who continually uses it.
- (13) Miswaak causes the teeth to glow.
- (14) Miswaak removes the yellowishness of the teeth.
- (15) Miswaak strengthens the eye-sight.
- (16) Miswaak is beneficial for the health of the entire body.
- (17) Miswaak assists in the process of Digestion.
- (18) Miswaak is a cure for a certain mouth disease known as Qilaa' —
This is stated in Hujjatul Baaleghah.
- (19) Miswaak clears the voice. This is stated in Tibbe Nabawi.
- (21) Miswaak facilitates the appetite (Tibbe Nabawi).
- (22) Miswaak increases the eloquence of one's speech.

عن أبي هريرة السواك يزيد الرجل فصاحة (الجامع)

Abu Hurairah (R) said that "Miswaak increases the eloquence of a person."

(AL-JAAMI')

- (23) Miswaak (i.e. its constant use) will be a factor to ease the pangs of Death. The continuous use of the Miswaak makes it easy for the Rooh (Soul) to depart from the body when its appointed time arrives.

(SHARHUS SUDOOR)

- (24) Miswaak increases the Sawaab of Salaat from seventy times to four hundred times.

(HADITH)

- (25) Miswaak is a factor which will earn higher ranks in Jannat for the one who uses it.
- (26) The Angels sing the praises of the one who uses the Miswaak.
- (27) Use of the Miswaak displeases Shaitaan.
- (28) Use of the Miswaak graces one with the companionship of the Angels.
- (29) And, the greatest benefit of using the Miswaak is the obtainal of Allah Ta'aala's Pleasure.

SUBSTITUTES FOR THE MISWAAK

(1) The Fingers

In the case of the non-availability of the Miswaak the fingers should be used to cleanse the teeth. This method will serve the purpose of the Miswaak as far as the Sawaab is concerned, i.e. if a Miswaak is not available the Sawaab (Reward) attendant to the Miswaak will be realised by using the fingers as a substitute provided that Niyyat (intention) of Miswaak be made when the fingers are used for this purpose.

التشويص بالمسبحة والابهام سواك (محيط)

"Rubbing the teeth with the forefinger and the thumb is Miswaak."

(MUHEET)

Hadhrat Amr Bin Auf Muzni (R) states that the fingers could be used as an adequate substitute for the Miswaak in the case of the latter's absence.

قال الطحاوي يترتب الثواب الموعود عند فقده

لا عند وجوده

"Imam Tahtaawi (R) says: 'The promised Reward (of using the Miswaak) shall be obtained in the event of the non-availability of the Miswaak, and not in the event of its availability'."

In other words, if a Miswaak is available and you are able to use same then the Sawaab of it will not be realised by using a substitute.

(2) Cloth

A coarse piece of cloth may also be used in case of the non-availability of a Miswaak. Those who have no teeth should use the fingers or a cloth as substitutes for the Miswaak, and they will obtain the Sawaab. But Niyyat of the Miswaak should be made.

وفضله يحصل ولو كان الاستياك بالاصبع او خرقة

مشنة عند فقده (شربلاني)

"And, the significance of the Miswaak shall be obtained even though the finger or a cloth be used in the event of the non-availability of the Miswaak."

(SHURAMBALI)

(3) Toothbrush

If the toothbrush is made of bristles (pig's hair) then its use is not permissible. If bristles are not used, the use of the toothbrush is permissible. However, the toothbrush will not serve as a substitute in the case of the Miswaak being available. If a Miswaak is available Reward will not be realised by using the toothbrush. The same applies to toothpowder or any other means of cleansing the teeth. It should be remembered here that during the time of our Nabi ﷺ substitutes, e.g. toothpowder, etc., existed, but our Nabi ﷺ never equated these with the Miswaak. Therefore, the argument of the modernist that the toothbrush today takes the place of the Miswaak is fallacious and a good example of the apologetic attitude adopted by modern Muslims of today.

BAD ODOUR

The odour of cigarettes, cigars and tobacco is offensive to both Musallees and Malaa-ikah (Angels). As far as possible one should avoid smoking before attending the Musjid. However, if one has smoked, then wash the mouth thoroughly before entering the Musjid.

GHUSL

GHUSL is the Islamic method of washing the body to obtain purification from "hadathe akbar" or "greater impurity."

HADATHE AKBAR

Hadatne Akbar is caused by the following acts:

- (1) Discharge of mani (semen) accompanied by sexual lust, whether such discharge be while sleeping or while awake.
- (2) Sexual intercourse.
- (3) Haidh (menses).
- (4) Nifaas (blood discharge after childbirth).

If any of the above acts results, one will be in the state of Janaabat. Purification is obtained from Janaabat only by means of Ghusl.

AHKAAM OF HADATHE AKBAR

During the state of hadathe akbar or Janaabat the following things are prohibited:

- (1) Salaat.
- (2) Touching the Qur'aan Shareef.
- (3) Reciting the Qur'aan Shareef even without touching.
- (4) To enter a Musjid.
- (5) To make Tawaaf of the Ka'bah Shareef.

- (6) In the state of hadathe akbar caused by haidh and nifaas, sexual intercourse is not permissible. (This prohibition is explained fully in the section dealing with haidh).
- (7) It is not permissible to remove, cut or break any nails or hair from any part of the body during the state of hadathe akbar or Janaabat.

HOW TO MAKE GHUSL

The following is the Sunnat method of taking Ghusl. Proceed with the Ghusl, step by step, as enumerated hereunder :

- (1) First wash both hands as far as the wrists. The hands should not be dipped in the basin of water for washing. Water should either run from the tap on to the hands or poured from a container.
- (2) Wash the parts of istinja (the private parts and surrounding area). This should be washed whether there is najaasat (impurity) or not.
- (3) Wash the part of the body wherever there be some impurity.
- (4) Make a full Wudhu now. However, if Ghusl is being taken in a place where the water pools around the feet, then delay the washing of the feet until the end of the Ghusl.
- (5) After Wudhu, pour water thrice over the head.
- (6) Thereafter, pour water thrice over the right shoulder.
- (7) Then, pour water thrice over the left shoulder. The water should be poured in such a way that the entire body is thoroughly drenched.
- (8) If the feet were not washed at the time of Wudhu, wash them now. While pouring the water, rub well on the body to ensure that no spot remains dry.

A perfect Wudhu wards off shaitaan from you.

— UMAR IBN KHATTAAB).

THE FARAA-IDH OF GHUSL

The Ghusl has three things which are fardh (compulsory) and are called the Faraa-idh of Ghusl. These are:

- (1) Rinsing the mouth thoroughly.
- (2) Taking water into the nostrils to the limit of the tender or fleshy part of the nose.
- (3) Drenching the whole body — from head to feet — thoroughly.

If these three acts are discharged, the Ghusl is complete and one is purified.

THE SUNNAN OF GHUSL

The following acts are the Sunnan of Ghusl:

- (1) It is Sunnat to make Niyyat for Ghusl.
- (2) First wash both hands.
- (3) Then wash the private parts.
- (4) Make Wudhu.
- (5) Pour water thrice over the head.
- (6) Pour water thrice over the right shoulder.
- (7) Pour water thrice over the left shoulder.

One obtains much Sawaab by fulfilment of the Sunnat acts. The Sunnan should, therefore, not be neglected or left out unnecessarily. However, the Ghusl will still be valid and complete if the Sunnan have not been discharged. Absolute care should be exercised that no fardh act of Ghusl is missed out, for then the Ghusl will be incomplete and not valid.

THE MAKROOH FACTORS OF GHUSL

The factors which are Makrooh in Wudhu are also Makrooh in Ghusl (refer section dealing with Wudhu). Besides these the following too are Makrooh factors of Ghusl:

- (1) To recite duaa during Ghusl.
- (2) Facing the Qiblah.
- (3) Speaking unnecessarily, while nude.

THE OCCASIONS OF GHUSL

- (1) *Haidh*: Ghushl for purification from haidh is fardh (compulsory). (See section on Haidh).
- (2) *Nifaas*: Ghushl for purification from nifaas is fardh. (See section on Haidh and Nifaas).
- (3) *Sexual Intercourse*: Ghushl for purification from the condition of Janaabat produced by sexual intercourse is fardh, whether there was ejaculation of mani (sperm) or not.
- (4) *Ihtilaam*: Ghushl for purification from the condition of Janaabat produced by ihtilaam is fardh. Ihtilaam is the ejaculation of mani in a wet dream.
- (5) *Juma'*: Ghushl for the occasion of Juma' (Friday) Salaat is Sunnat. The time for this Ghushl is from after Fajr Salaat to the time of Juma'.
- (6) *Both Eids*: Ghushl for the occasions of Eid is Sunnat.
- (7) *Arafah*: Ghushl for the occasion of the Day of Arafah is Sunnat for the Hujjaj (Pilgrims). The time for this Ghushl is after Zawwaal.
- (8) *Ihraam*: Ghushl when donning ihraam is Sunnat.
- (9) *Conversion*: A kaafir in the state of hadathe akbar shall take Ghushl upon embracing Islam. This Ghushl is Waajib (compulsory). If he/she is not in the state of hadathe akbar, this Ghushl will be Mustahab.
- (10) *Mayyit*: It is Fardh Kifaayah to give Ghushl to the mayyit (the dead).

N.B.: Fardh Kifaayah is a compulsory act which is the collective responsibility of the whole community. If a few members of the community discharge the act, the whole community is absolved of the duty. If not a single member of the community discharges the act, the whole community will be collectively sinful.

- (11) *At Age of 15*: Upon attaining the age of fifteen years, if no sign of bulugh (maturity, e.g. ihtilaam, haidh), has appeared, it is Mustahab to take Ghushl.